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Pastor's Hand Book
WITH
Communion Helps.



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Pastor's Hand Book

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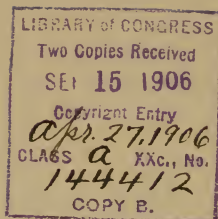
Communion Helps



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WORCESTER, MASS.

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AFFECTIONATELY DEDICATED

TO MY YOUNGER BRETHREN IN THE MINISTRY

O. E. MALLORY

AUTHOR OF

"Sabbath Afternoon with the Children" and "Lips Touched with Fire"

PREFACE.

A simple glance will reveal the intent of this little book. In addition to all that is essential to a pastor's hand-book, we present as a special feature twenty-four lesson helps for communion service.

The communion service, the most sacred and important of all the services of the church, is too often approached in a careless manner, without thought and due preparation. The result is to lose the highest blessing of the service, and subtract from it the chief power to rouse the mind, quicken thought, and stimulate devotion.

The pastor's life is so burdened with work and care that some things will be neglected, and if not careful he will find himself slighting where he can least afford it.

The communion service is most important of all, and should not be left to formality and cold platitudes.

We have sought in the following lessons simply to help the pastor in his haste to turn quickly to some fitting theme for leading the thoughts of God's people at the table. The matter is condensed for a brief talk, or may be easily extended to a sermon for the occasion.

The book is just such an one as the author would have been glad to have found in his earlier ministry, and after more than forty years of service he would like to help his younger brethren in their varied pastoral duties.

The writer does not believe that the supper should hurriedly supplement any other service, but should have the dignity of a service by itself.

We commend this little book to our brethren in the ministry, trusting it may prove an opportune blessing.

O. E. M.

Lessons for the Lord's Table.

LESSON I.

ABEL'S OFFERING.

HYMN. "My faith looks up to Thee,
Thou Lamb of Calvary."

SCRIPTURE, GEN. 4: 3-10.

3. *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering.*

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

*American Standard revision.

Abel's altar stands in close proximity to the cross. The faith of Abel bridges the centuries and sees the bleeding Lamb of Calvary, and so "obtains witness that he was righteous, God testifying of his gift."

His altar, dripping with blood, spoke of another altar across the centuries, on which God's only Son was offered and hope given to the world. If we were to go back and stand by these altars, we would see the history of the race epitomized. They both would worship.

The race has always shown a disposition to worship. The broken soul in its ruin still seeks for an altar, and sighs for rest.

Cain, the formalist, has ever been bringing the fruit of his own hands, determined that God should accept what He has declared He never would accept, and trying to find peace where God has never promised peace. God can only turn His back on such an offering, "for unto Cain and to his offering He had not respect." All religions where Christ and the blood are wanting, are represented by Cain's sacrifice. The followers of Cain have ever been stretching their hands across an altar where no blood is seen, and consequently where no fire from heaven falls.

The Lord had respect unto Abel and to his offering, for it was the offering of blood, and so the offering of faith, the hint and hope of mercy in the atoning blood of Jesus Christ. Abel and his altar may represent the children of faith through all the centuries. To such, God has shown respect, in answers of pardon and peace.

We see in the two brothers the results of true and false religions, as they have been witnessed by the world through

all generations. False religion has its spring of life in the creature, and so has ever been persecuting the children of faith.

Abel was the first martyr to his faith. Cain's religion had no power to purify his heart, but the rather to stir up all the demoniacal power within him, to turn on his brother with bitter persecution.

The bleeding lamb on Abel's altar must only point forward to the bloody Lamb on Calvary. Abel represents the suffering church through all the ages, which has its long line of martyrs who have perished beside their altars.

HYMN. "In the cross of Christ I glory,
Towering o'er the wrecks of time."

LESSON II.

OFFERING OF ISAAC.

HYMN. "My Jesus as thou wilt,
O may my will be thine."

SCRIPTURE. GEN. 22: 1-8.

1. And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I.

2. *And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee unto the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.*

3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son;

and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.

From the summit of Mount Moriah we have another foregleam of Calvary. Abraham is summoned of God to offer his son a sacrifice. That sacrifice was to be a type of God's greater sacrifice of his only Son for the sins of the world.

Isaac is a wonderful type of Jesus, the Christ. He was the only son, the well beloved son, a son through whom great promises had been made. It had been declared that Abraham's seed should be as the stars for multitude, and as the sands on the sea shore. Now he is called to offer this son on the altar, the only one through whom this promise could be fulfilled. O how testing to weak human nature, when God's promises and his providences seem to clash!

Here is a soul in such sublime and exalted faith that he hesitates not at the Divine call, but made ready for an early start the next morning for the mountain summit where the tragedy was to take place. Who can read for us the thoughts of that father as he journeyed thither?

The innocent boy only drove the barbed iron the deeper into his soul, when he exclaimed, "My father, behold the wood and the fire but where is the lamb for the burnt offering?" But this hero of faith fainted not, for he believed that somehow God could keep his promise. The altar was built and the wood laid thereon.

Now, where is the lamb? "God will provide," the father hath said, and his own son, dearer to him than his life, is bound and laid upon the wood. The knife is lifted; in the heart of the father, the boy is slain. His faith is proven, and God stays his hand, and the lamb God had provided was near at hand.

Abraham's faith and obedience were complete, and God's blessings to him were without measure. He was the father of the faithful; the friend of God.

In Isaac, we see our Saviour typified. Like Christ, he was the only son, the well beloved son. As Christ carried His own cross to the place of crucifixion, so Isaac bore the wood on which he was to be laid in death. When the knife was lifted for Isaac's death, that knife was stayed by the hand of Omnipotence, but when the sword was drawn for our Saviour's blood, there was no hand to stay the blow; but the sword that drank His blood, has lain drunk in that blood ever since, for Justice could ask no more. The fountain then opened for sin and uncleanness, will never cease to flow. Here the millions have been cleansed, and the fountain waits for all the millions more. We gather at the table this hour in memory of the blood.

HYMN. "There is a fountain filled with blood
Drawn from Immanuel's veins."

LESSON III.

THE PASCHAL LAMB.

HYMN. "What equal honors shall we bring,
To thee O Lord our God the Lamb."

SCRIPTURE. EX. 12: 1-7, and 23, 24.

1. And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,

2. This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household:

4. and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb.

5. Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats:

6. and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.

7. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

23. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

A wonderful night was that for Israel, when the death Angel passed over them, because they were sheltered by the blood. God gave to the people here a remarkable object lesson, of the offering of the Lamb of God whose blood should cover the believing soul.

The bondage of Israel was exceedingly oppressive in Egypt, by reason of their task-masters. The people cried to God with a bitter cry, and God heard them, and came to their deliverance, with a "high hand and an outstretched arm." The bond slaves were set free—a nation born in a day. They went out under the blood.

If we ever leave the enemy's land of bondage, we will go out under the blood. "Without the shedding of blood there is no remission of sins."

John said of Jesus, "Behold the Lamb of God, that taketh away the sin of the world." The children of Israel were to keep the passover throughout all their generations.

This feast was kept for fifteen hundred years, with the bleeding lamb, typifying the Lamb of Calvary. As the paschal feast ended, to the believer, on the night of our Lord's betrayal, He that night instituted the new order of its observance, representing His own death. The shadow gives place to the substance. We do not now come to the table, looking through the mists for a coming one, but resting in the verities of One who has come, and given us the substance for the shadow.

Those who went out under the blood, were permitted to journey under the glory of His presence unto the land of promise.

The people who have come out of sin and condemnation, may ever count on that mighty arm, for all the journey. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." Having redeemed us, His name and honor are forever linked with our victory.

There are seven "I will's" in the 6th chapter of Exodus, concerning this emancipated people which may be comforting to us.

5. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and, with great judgments:

7. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians.

8. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I *am* the Lord.

God hath made a covenant with us, well ordered and sure, the seal of which is the Lamb slain from the foundation of the world. We stand in the presence of these emblems, the pledge of God's faithfulness, that what He hath begun He will finish to the praise of His glory.

HYMN. "When I survey the wondrous cross
On which the Prince of glory died."

LESSON IV.

CHRIST, THE SMITTEN ROCK.

HYMN. "I love to tell the story,
Of unseen things above."

SCRIPTURE. NUMBERS 20: 6-12.

6. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of Jehovah appeared unto them.

7. And Jehovah spake unto Moses, saying,

8. Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.

9. And Moses took the rod from before Jehovah, as he commanded him.

10. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of out of this rock?

11. *And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle.*

12. And Johevah said unto Moses and Aaron, Because ye believe not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.

We have here the great Redeemer, and the great redemption typified in the smitten rock. Paul tells us, "that that rock was Christ." The thirsty host of Israel tell us of a

world perishing without God. The soul cut off from Him is left to cry out for the living God, the only satisfying portion. What a picture is presented of this helpless host, perishing in the wilderness. Helpless, only as God interposes. Sin has brought us into a desert place. The thirsty soul can never be satisfied by sipping at the mud-pools of earth. God alone can answer the deep cry of the soul. He has done this by smiting His own Son. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Paul refers to the smitten rock, and tells us, "they all drank of that spiritual Rock that followed them, and that Rock was Christ." "He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

As Moses smote the rock at Horeb, and the waters followed the children of Israel in the wilderness, so Jesus was smitten for us, and the stream of salvation has been following us through the centuries. We have not to go any long journey to find the stream, for the waters are flowing at our feet. We have only to stoop and drink. Christ must be smitten for "without the shedding of blood there is no remission."

The waters from the rock of Horeb were sufficient for the thousands of Israel, but the stream of life from the smitten Christ is sufficient for the millions of every century. They are freely flowing; let whosoever will, come.

We who are nineteen centuries this side the open fountain, find the waters just as pure and sweet, and satisfying, as those who heard the cry from the cross.

It was so fitting then, that Christ should raise this monumental service, and say, "this cup is the New Testament in my blood, this do ye, as oft as ye drink it in remembrance of Me." "For as oft as ye eat this bread, and drink this cup ye do show forth the Lord's death till he come." The smitten rock then was a foregleam of the smitten Christ.

HYMN. "Rock of ages cleft for me,
Let me hide myself in Thee."

LESSON V.

THE BRAZEN SERPENT.

HYMN. "My faith looks up to Thee,
Thou Lamb of Calvary."

SCRIPTURE. NUMBERS 21: 4-9.

4. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6. And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people.

8. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live.

9. *And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.*

The Old Testament is constantly foreshadowing the great atonement. The story of the brazen serpent lifted in the wilderness is a wonderful object lesson of the Christ who should be lifted on the cross as the Saviour of the world.

Jesus Himself so connects the shadow and the substance, as to leave no doubt of the intent of God in the wilderness experience. In His wonderful sermon to Nicodemus, in which He seeks to set forth the great salvation, we hear Him saying: "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life."

The wrecked world was under the power of sin, as the bitten Israelites were under the power of the poisonous serpent. What a picture! More than two millions of people, with deadly, fiery, flying serpents among them. There seemed to be no security from them, for they were in the air, they could fly. Sudden as a flash, they would leave their deadly bite upon the helpless people. For this bite there was but one remedy, and that was from heaven. The same is true of the race, bitten by sin. There is one Deliverer and He is from heaven. "One name given under heaven among men, whereby we must be

saved." Through His name, by faith in His name, was deliverance. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him, need not perish but have everlasting life." Salvation is now by a look. This way of faith has ever been a stumbling block to the Jews, and foolishness to the Greeks, but the power of God to him who dares to believe.

Christ crucified, is the hope of the world. The blood! the blood! this is the only efficacious remedy for the sin poison of the soul. It is this way of grace and faith that glorifies God, and fills all heaven with endless praise. Jesus has been lifted up, and we are standing by the cross as we stand in the presence of these emblems of His broken body and spilled blood.

HYMN. "My faith looks up to Thee,
Thou Lamb of Calvary."

LESSON VI.

DAY OF ATONEMENT.

HYMN. "Not all the blood of beasts,
On Jewish altars slain."

SCRIPTURE. LEVITICUS 16: 1-5. 14-17.

1. And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died;

2. And Jehovah said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within

the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3. Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.

5. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

14. and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16. and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

17. *And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.*

The high priest of Judaism, on the great day of Atonement, is one of the most wonderful types of Jesus to be found in Old Testament scripture. Every thing in the Jewish ritual has a meaning in the kingdom of grace.

Let us see how the type and the antitype answer to each other. On the day of atonement, the highpriest

laid aside his rich and gorgeous robes, and clothed himself in pure white linen. His rich robes were made to represent, so far as possible the glories of the heavenly, where our great High priest has His dwelling place. The priest laid aside these robes for the pure linen, while making atonement. So Jesus laid aside the robes of royalty, and humbled Himself, stooping to the lowest place of humiliation, when He went in to tread the winepress of the wrath of God for us.

He entered the Holy of Holies, not with the blood of bulls and of goats, but with His own precious blood, which alone could cover human guilt. Some cry out against a bloody religion, but will they be kind enough to tell us how we may reach the mercy seat without it. What mean all the blood marks from the offering of Abel, to the tragedy of Calvary, if there is any other way? "The blood of Jesus Christ, His son, cleanseth us from all sin." We are told that the throng in heaven, "had washed their robes and made them white in the blood of the Lamb." The highpriest in his holy service, wore bells on the skirt of his garment, that the people without might know he was alive, and serving for them within the veil. So sacred was the service, that the people feared that any deviation from God's order might bring immediate death. Hence the sound of those bells, is called "the joyful sound." "Blessed is that people who hear the joyful sound."

Our great Highpriest has entered the Holy of Holies for us, not with the blood of beasts, but with His own precious blood, and we are listening to the bells on the

skirts of His garment, which assure us of the blessed ministry accomplished for us in the inner Sanctuary. The bells we hear, are the church bells ringing out over christendom and heathendom, proving that the blood is telling for us within the Holy of Holies.

When the highpriest had finished his work within the veil, he changed his apparel, putting on his glorious robes again, and came to the door of the tabernacle, stretching out his hands in priestly benediction over the people, giving to them the blessing of all that had been wrought within the veil.

So Jesus will come forth, when the atoning work is done, robed with glory and authority to give to His people the blessings His blood has wrought for them before the mercy seat.

"This same Jesus whom ye have seen taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He has told us, when He comes His rewards are with Him.

HYMN. "With joy we meditate the grace,
Of our High priest above."

LESSON VII.

CHRIST IN ISAIAH.

HYMN. "I gave my life for thee
My precious blood I shed."

SCRIPTURE. ISAIAH 53: 1-7.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6. *All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.*

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

Isaiah is called the Messianic Prophet. He sees the suffering Christ and writes the history of the tragedy of Calvary seven hundred years before it takes place. We have in this chapter the vicarious offering of Christ for the world's sin. "Wounded for our transgressions, bruised

for our iniquities." "All we like sheep have gone astray, we have turned every one to his own way, but the Lord hath laid on Him the iniquity of us all."

A vicarious sacrifice was essential for man to ever be delivered from the condemnation of law. Impossible for any human offering to atone for divine law broken. Law in itself is merciless and exacting, and must be of necessity. The great law of gravitation will crush you, if you stand in its way. Unvarying law governs the material world, and the same must be true of the spiritual world, if there is to be any moral government. There can be no compromise in the government of matter or of mind. Law must be maintained, or the government of God is a farce, and discord must forever reign. This chapter tells us what God had to do to maintain this government, and yet open the door of salvation to man. "The Lord hath laid on Him the iniquity of us all." We see here, how the pathway to glory has but one entrance—one name given whereby we can be saved. "For He who knew no sin, became sin for us, that we might become the righteousness of God in Him."

A vicarious sacrifice was essential to human hope. How could man look up from the wreckage of human life, and take hope but through a perfect sacrifice? How could a wrecked soul have any courage to look up if they must atone for their own past life? If the debt is paid, and man has only to believe and receive, then the most sinful man may take courage and hope for deliverance. Free grace gives all the glory to God. If man had any merit in his salvation, then the song of heaven must be a medley,

in which man would share in the glory. This is the song we hear: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "He shall see of the travail of His soul and be satisfied."

The vicarious sacrifice puts the most effective weapon in our hands to meet the unsaved. The story of love is conquering the world. Yes, this is the story which conquers the wild cannibal, and the sin-steeped tribes of heathendom. This is the story which is revolutionizing the nations of earth. "There is life for a look at the crucified one, there is life at this moment for thee."

HYMN. "In the cross of Christ I glory,
Towering o'er the wrecks of time."

LESSON VIII.

SOUL TRAVAIL AND ITS REWARD.

HYMN, "O thou my soul forget no more
The friend who all thy sorrows bore."

SCRIPTURE. ISAIAH 53: 8-12.

8. By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*?

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. *He shall see of the travail of his soul, and shall be satisfied:* by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

In this chapter we have not only Christ's humiliation, but His exaltation. "He was wounded for our transgressions, He was bruised for our iniquities," He was also exalted for our glorification, and the rewards of His travail will be given him, and he shall be forever satisfied.

What did this soul travail mean? Soul, here, as in many other places, stands for the whole man. His suffering was three fold—body, mind, and spirit. His bodily suffering was the extreme. Behold the thorn-crowned Saviour, hanging on the cruel cross! Surely no more torturing death could be conceived.

But deeper than this was His mental suffering. His whole life was one of sorrow. It was purity in the midst of sin and evil. The saintly spirit who is compelled to stand amid gross sin and corruption, where he hears only evil and profanity, finds it exceedingly painful. What must it have been to the pure Christ, who could see not only the overt acts of sin, but the deep turpitude of corruption in the human heart. He could see the soul's deformity,

as we see physical deformity which pains us, and yet amid it, he suffered for thirty-three years. How He must have been grieved when His pronounced friends turned their backs upon Him; when a boastful Peter could deny him and swear about it. This mental suffering was the lot of his life.

But deeper than his physical and mental suffering, infinitely deeper, was His suffering of spirit, when the Father forsook Him, and left Him to tread the wine-press of the wrath of God, alone. Here are depths of travail we can never know. The deepest suffering, then, in his triple nature, he bore for man.

"He humbled himself and became of no reputation, therefore God hath highly exalted him and given him a name which is above every name." Our text sweeps past the cross and the humiliation, to the exaltation and glory. "He shall see," "and be satisfied." Here, our exaltation is assured. There can be no failure in his reward, and that reward includes his people, redeemed and glorified. To this end was His travail, and surely we cannot miss the glory.

What this will be, who can tell? We have some hint of what it may be, when we read that Christ is to be satisfied. It is no small thing, that can satisfy a God. A child may be satisfied with a toy, an Indian with shining feathers, but the man of letters must have much more to satisfy him, and when God Himself is satisfied, who shall measure what it means? We who are bought and redeemed by His travail, are a part of that satisfaction. The summit of that glory is that we are to be made like Him.

28 FOUNTAIN OPENED BY THE SMITTEN SHEPHERD.

“Beloved now are we the Sons of God, and it doth not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see Him as He is.”

HYMN. “In the cross of Christ I glory
Towering o’er the wrecks of time.”

LESSON IX.

THE FOUNTAIN OPENED BY THE SMITTEN SHEPHERD.

HYMN. “Jesus lover of my soul,
Let me to Thy bosom fly.”

SCRIPTURE. ZECH. 13:1 6-9.

1. *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.*

6. And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends.

7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.

8. And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein.

9. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God.

We have here another fore-gleam of the cross. A fountain opened for sin and uncleanness through the

smitten Shepherd. A fountain suggests two thoughts—the slaking of thirst, and cleansing. Christ crucified, is the fountain opened; here the millions drink and live. We have the picture of the smitten rock in the wilderness journey of Israel. See the host bowing to slake their thirst at the stream which flows from the smitten rock at Horeb. Christ was smitten for the sin thirst of the race. Sin has created a soul thirst, and God everywhere appeals to the thirsty. “Ho, every one that thirsteth, come ye to the waters.” On the great day of the feast, “Jesus stood and cried, saying: if any man thirst let him come unto me and drink.” We were perishing for this water of life, when Jesus, by the gift of His own life, unsealed the fountain, and the rivers of salvation have been flowing for the thirsty race ever since. “Come ye to the waters, and he that hath no money, come.” “Whosoever will, let him take of the water of life freely.”

Jesus, at the forfeit of His own life, brought to us the cup of life, yea, passed it to our lips, and we have pushed it away, though dying for the want of it. What folly and madness! But so many are deaf to the call. The fountain is open, yet the multitudes perish.

We not only have the thought of thirst in our text, but the thought of cleansing. “The fountain is open for sin and *uncleanness*.” When we think of what sin has done in our natures, we can understand why this fountain must also be a stream for cleansing. Sin is likened to leprosy, it corrupts our moral and spiritual nature. Only the blood of the smitten Shepherd can make us clean. “His blood cleanseth us from all sin.”

Only those made clean by the blood, have the promise of entering through the gates of glory.

HYMN. "There is a fountain filled with blood,
Drawn from Immanuel's veins."

LESSON X.

THE SUPPER INSTITUTED.

HYMN. "He leadeth me, O blessed thought,
O words with heavenly comfort fraught."

SCRIPTURE MATT. 26: 20-30.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. and as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. *And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.*

27. *And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it.*

28. for this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

Jesus institutes here the great gospel ordinance of the Lord's supper, the monument which was to stand between his first and second coming. "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death *till he come.*" It was instituted at the close of the passover feast. This feast had come through the centuries, from the days when the children of Israel came out of Egypt. Through all these centuries the life of the lamb had been taken, which was the wonderful type of Jesus, the Saviour of the world. The passover feast was ended. Jesus and his disciples had kept it according to Jewish custom, but the clock had struck the hour for the type to give place to the antitype, and the Lord's supper is instituted, which was to stand for another sacrifice, even for Himself. He was now being "led as a lamb to the slaughter."

And Jesus took bread and blest and break it and gave to His disciples saying, "take eat, this is my body."

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

There was a wonderful fitness in using bread and wine for this memorial. Bread stands for all food essential to the body. Jesus represents Himself as bread for the hungry world. "I am the bread which came down from heaven." What bread is to the body, Christ is to the soul.

“And when he had broken the bread”—Christ must be broken before we can appropriate Him to the needs of our soul. Have you ever thought how the grain has to suffer before it becomes bread? First the sharp cycle comes to lay it low, then it must go under the tribulum to thresh it from the husk, then it must go under the great millstone to be crushed to flour; but this is not all, it must go under the fire before it is bread. What an emblem of the suffering Christ!

Our Saviour's life was one of suffering from first to last. He was misunderstood, maligned, forsaken by His friends, and taunted by His enemies. As He nears the cross, he goes under the world's guilt, which presses the bloody sweat from his brow; deeper and deeper he goes into the awful mystery of the atonement, until He cries on the cross, “it is finished.” What more fitting emblem could be found than bread to represent the suffering Christ?

The wine also represents suffering. The grapes are torn from the vine, and crushed in the winepress, ere the wine is obtained. These are the symbols which represent our suffering Lord. How they speak to us!

HYMN. “Arise my soul arise,
Shake off thy guilty fears.”

LESSON XI.

"THEY CRUCIFIED HIM."

HYMN. "Arise my soul arise
Shake off thy guilty fears."

SCRIPTURE. MATT. 27: 35-46.

35. *And when they had crucified him they parted his garments among them, casting lots;*

36. *And they sat and watched him there.*

37. *And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.*

38. *Then are there crucified with him two robbers, one on the right hand and one on the left.*

39. *And they that passed by railed on him, wagging their heads,*

40. *and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.*

41. *In like manner also the chief priests mocking him, with the scribes and elders, said,*

42. *He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.*

43. *He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.*

44. *And the robbers also that were crucified with him cast upon him the same reproach.*

45. *Now from the sixth hour there was darkness over all the land until the ninth hour.*

46. *And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli lama sabachthani? that is, My God, my God, why hast thou forsaken me?*

"They crucified him"—yes, I hear the heavy hammer fall that drives the ragged nails through his quivering flesh. "Lift it up," the Roman soldiers cry, and they let it down with a thug into the ground, tearing the flesh of that sinless, sacred body. It is done, and we see the soldiers gambling beneath Him for the seamless garment. What a sight! Surely angels weep, while the heavens are hung in sackcloth. "They crucified him," the innocent, the holy one, and as they could "find in Him no fault at all," they had to crucify thieves with him, to make it appear he was a culprit.

Those sacred lips uttered no remonstrance. "He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." "They crucified him," though He lived only to bless the race. "He went about doing good." His feet were ever on errands of mercy; His hands were stretched out in priestly benediction wherever he went. He gave comfort to the sorrowing; health to the sick, and life to the dead. As His lips stiffened in death, they were parted with a prayer for His murderers: "Father forgive them, for they know not what they do." What love was this, who shall tell it? Who shall ascend into the dizzy heights, or plunge into the fathomless depths? "God so loved the world," that He gave His Son; gave Him as the Lamb to be slain; gave Him as the ransom for the sin broken race.

They crucified Him, but the hammer that struck home those terrible nails, struck off the fetters from the sin-slaved of earth. The spear that pierced His side, unsealed the fountains of everlasting life. The lash that

tore His back, tore down the middle wall of partition between God and man, and threw open the door of heaven to sinful men.

He was thorn-crowned that we might wear a diadem in glory. They thought to crucify Him, was to have rid of Him, but what a mistake, for by this they exalted Him forever. Their cruel treatment, only filled the cup of his joy. "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." Man's malignant hate, is inside the great wheel of Divine providence. "They crucified him," but God forever exalted Him.

HYMN. "Nearer my God to Thee,
Nearer to Thee."

LESSON XII.

A SLUMBERING CHURCH BESIDE A SUFFERING SAVIOUR.

HYMN. "O for a closer walk with God
A calm and heavenly frame."

SCRIPTURE. MARK 14: 32-41.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death; abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37. *And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?*

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

It is a pathetic picture indeed, to see the disciples sleeping beside the suffering Saviour, in the critical hour of His life, but here is the picture of the church through all the centuries. They could sleep, whilst He was "treading the winepress of the wrath of God alone, and of the people there was none with Him." The loneliness of our Saviour was real. He was human. His loneliness was not so much that of separation as lack of sympathy. He was truly human, but it was divinity incarnate, and so by the elevation of His character, He was alone and beyond us. He must be alone from the very nature of things. The missionary who steps into blind heathenism, knows nothing of sympathy or fellowship. So Jesus as he stooped to this human plane, must walk alone, for it was impossible for Him to be fully understood. He lived in the coming centuries, and such men must be crucified. Experiences

which carry us nearest to God, no one can share with us. Reformers who write the history of the future, must be persecuted in the present.

Jesus was not only alone by the elevation of His character, but by reason of His slumbering disciples. What a revelation of human blindness we see in the garden picture. How little the disciples seemed to comprehend the meaning of the hour.

This suffering Christ had been the burden of prophecy, every thing focusing on this hour, and yet His disciples seem blind to it all. In fellowship with His disciples, He had often lifted the curtain upon the closing scenes of His life, showing how He must suffer and be rejected of men, but they fail to comprehend and fall asleep while He takes the bitter cup, and drinks to the dregs. We not only see human blindness, but human weakness as well. "Could ye not watch one hour?" Too weak to watch for a single hour! They furnish a picture of the church for all the centuries. Christ still suffers by reason of the sinful broken world, but we are too often found slumbering beside Him. "In as much as ye did it unto one of the least of these my brethren, ye did it unto me." There are pivotal hours in human history when it is a crime to sleep. This was such an hour, when the mightiest event in human history was passing. This hour would never come again. It was a great opportunity for them to watch with their Lord, but they slept while the critical hour passed.

Our life is a brief hour at best, to watch with our Lord, and enter into His blessed fellowship,

38 HE WHO WOULD SAVE OTHERS CANNOT SAVE HIMSELF

and God forbid that those hours should be wasted in slumber.

HYMN. "More love to thee O Christ
More love to thee."

LESSON XIII.

HE WHO WOULD SAVE OTHERS CANNOT SAVE HIMSELF.

HYMN. "I gave my life for Thee
My precious blood shed."

SCRIPTURE. MARK 15: 22-32.

22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23. And they offered him wine mingled with myrrh: but he received it not.

24. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over,
THE KING OF THE JEWS.

27. And with him they crucify two robbers; one on his right hand, and one on his left.

29. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days,

30. save thyself, and come down from the cross.

31. In like manner also the chief priests mocking *him* among themselves with the scribes said, *He saved others; himself he cannot save.*

32. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

The caviling Jews here uttered in derision one of the greatest of all truths affecting human life and destiny. He who would save others, cannot save himself. When the woman touched the hem of His garment and was made whole, He stopped and inquired, "who touched me?" The disciples replied, "Thou seest the multitudes throng thee, and sayest thou who touched me." "Somebody hath touched me for I perceive that virtue has gone out of me." Virtue must go out of us, if others are blest by us. He saved others—yes, this was true: He saved from sickness; He saved from suffering; He saved from demoniac power; He saved from sin. "Thy sins be forgiven thee." Thus He poured out His own life in blessing on the world. The good Samaritan could not save himself if he would save the sufferer he found by the wayside. It must be at the expense of his sympathy and time; at the expense of his oil and wine; at the expense of his pocketbook. The other man lived, but virtue had been expended.

In our Saviour's giving, we have the highest exhibition it is possible for a God to give—the sacrifice of Himself. He sank into death that many might rise to life.

Our highest giving, is the giving of self in sacrifice for others. The mother who plunges into the burning building for her sleeping babe, could save the babe, untouched by the flame, but she must suffer a cripple the rest of her days.

We have had heroes on the battle field, but none like the heroes of missionary fame. Paul says "I die daily," and such men as Judson and Paton knew just what the apostle meant. They were expecting death at any hour by the hands of those for whom they were sacrificing their lives. He who saves others cannot save himself. At Evanston, a little way beyond Chicago, on the lake shore, there is a large college. The coast along there is dangerous. The students organized a life-saving station, to help in time of wreck. One day in a terrible gale a steamer foundered off the coast. The students rushed to their help. One young man by the name of Spencer, a strong athlete, and an expert swimmer, was successful in bringing many to the shore. When pale and exhausted, about to sink under the strain, his friends tried to stop him, telling him, he would forfeit his own life if he continued, but seeing other hands above the waves, he would tear himself away and rush to their rescue. Out of thirty who were brought to land, he saved seventeen. That night he was seized with a raging fever and delirium, and again and again was heard to say, "did I do my best?" "He saved others, himself he could not save."

HYMN. "In the cross of Christ I glory,
Towering o'er the wrecks of time."

LESSON XIV.

THE SUFFERING CHRIST AND THE COMING GLORY.

HYMN. "Saviour Thy dying love
Thou gavest me."

SCRIPTURE. LUKE 24: 13-27.

13. And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem.

14. And they communed with each other of all these things which had happened.

15. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

18. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people:

20. and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

22. Moreover certain women of our company amazed us, having been early at the tomb;

23. and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

42 THE SUFFERING CHRIST AND THE COMING GLORY.

24. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.

25. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. *Behooved it not the Christ to suffer these things, and to enter into his glory.*

The circumstances under which these words were uttered were not ordinary. Jesus had just come from the abode of death, and was walking beside His sorrowing disciples. He asks for a reason for their sorrow, and they tell Him the sad tale of their grief, but their eyes are holden that they should not know Him. He seems to answer them abruptly, "O foolish men, and slow of heart to believe, in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory." Unbelief always clouds the highest spiritual realities. To be faithless is to be ignorant, and walk in a limited sphere.

"We *thought* it was He who should have redeemed Israel." Yes, this was the best they could do—to think it, there were no certainties of knowledge. Had they believed what the prophets had spoken, there would have been no call for their tears. They should have seen that the very things over which they were grieving, were the things which were to verify what the prophets had spoken. Beginning at Moses and the prophets, He expounded unto them in all the scriptures, the things concerning Himself. Christ must needs suffer that prophecy might be fulfilled.

"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." "He is brought as a Lamb to the slaughter, and as a sheep before his shearers is dumb, so He openeth not His mouth." How could these prophecies be answered, without the tragedy of Calvary. Many truths of a similar nature had been uttered by the different prophets, and only blindness and ignorance could have left them to weep. How could they have forgotten the Master's own words, recorded in Matthew? "All ye shall be offended because of me this night, for it is written I will smite the Shepherd and the sheep of the flock shall be scattered abroad, but after I am risen again, I will go before you into Galilee." With these scriptures and many others like them, how could they walk and be sad?

Christ must suffer, to answer the types, as well as the prophecies—Abel's bloody sacrifice; the paschal lamb; the brazen serpent, to which Christ Himself points as related with Calvary. Must not Christ die to answer these scriptures?

"O foolish men and slow of heart to believe." He must enter into His glory and this was the only gate-way. The glory of God could never be more, nor ever be less, but the manifestation of that glory before angels and men must be through suffering love.

HYMN. "Saviour thy dying love,
Thou gavest me."

LESSON XV.

THE LAMB OF GOD.

HYMN. "I gave my life for thee
What hast thou given for me"

SCRIPTURE. JOHN 1: 28-36.

28. These things were done in Bethany beyond the Jordan, where John was baptizing.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is become before me: for he was before me.

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34. And I have seen, and have borne witness that this is the Son of God.

35. Again on the morrow John was standing, and two of his disciples;

36. and he looked upon Jesus as he walked, and saith, *Behold, the Lamb of God.*

Language of John the Baptist, introducing some of the future disciples of Jesus. Christ as the coming Messiah had been verified to him by the descending dove, on the banks of the Jordan. "Behold the Lamb of God."

I. Behold Him as a *Lamb*.

1. The lamb is guileless and pure.
2. The lamb is the type of sacrifice.

II. Behold Him as an education.

1. At the cross we see the true nature of sin, and God's attitude toward it.
His own Son is given a sacrifice to emancipate the sinner.
2. Behold Him, and you shall learn the infinite depths of divine love.
We were bankrupt and He redeemed us.
The cross is the open book where all the relations of God to man are revealed.

III. Behold Him as an inspiration.

1. Here is the model of all true life. We need to bow before Him to see all His beauty.

An ancient piece of statuary was counted wonderful, and a man came a long way to see it. Looking it over he seemed disappointed, but the guide said to him you can never see the glory of that piece of art until you bow before it and look up into the face. This he did, and found himself deeply moved by the vision. It is on our knees that we behold the true glory of the Lamb of God.

IV. Behold the Lamb of God as the final goal of human destiny.

1. The crucifixion and resurrection can never be separated. We behold the cross as the gate-way to glory.

“Now are we the sons of God, and it doth not yet appear what we shall be, but when He shall appear we shall be like Him.”

HYMN. “When I survey the wond’rous cross
On which the Prince of glory died.”

LESSON XVI.

THE FATHOMLESS LOVE OF GOD.

HYMN. “Saviour thy dying love
Thou gavest me.”

SCRIPTURE. JOHN 3: 14-20.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth in him may have eternal life.

16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

19. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

20. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

21. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

There are three great things in the text. The great mystery, the great privilege, the great destiny.

I. The great mystery.—“God loved the world.”

1. The world, morally corrupt.
2. The world, willfully disobedient.
3. The world, dead in sin.
4. He so loved, as to give His Son a ransom.

II. The great duty.—“Whosoever believeth.”

1. We are to believe the infinite love declared.
2. We are to believe in the divinity of the Christ who died.
3. We are to believe in the efficacy of that blood to save.

III. The great destiny.—“Whosoever believeth, hath everlasting life.”

1. We are saved from the condemnation of the law.
2. We are saved from the reigning power of sin.
3. We are saved unto the fellowship with God.
4. We are saved unto the joys and glories of heaven.

HYMN. “Jesus lover of my soul
Let me to thy bosom fly.”

LESSON XVII.

JESUS LIFTED UP.

HYMN. "And did the Holy and the Just
The Sovereign of the Skies."

SCRIPTURE. JOHN 12: 24, 33.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.

29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

30. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. *And I, if I be lifted up from the earth, will draw all men unto myself.*

33. But this he said, signifying by what manner of death he should die.

Christ is the moral load-stone of the world; the focal point of history; the superlative center of attraction. A

wonderful utterance is this if we consider the circumstances under which the words were spoken. It was the voice of one going down to death, dying without friends, dying as a culprit. What assumption! "I, if I be lifted up from the earth, will draw all men unto Me." He was stating a great truth, which is being answered through the centuries, by every tribe and tongue under the whole heavens. I see them coming from India, and China, from Africa, yea, from the ends of the earth, drawn by the magic power of the uplifted Christ.

I. Notice the attractive power of Jesus.

What is it which renders human character attractive? It is purity, wisdom, sympathy, benevolence, self-forgetfulness, and suffering love.

These are the graces which adorn the human character, and make it attractive. In Christ all these graces are found, lifted into infinite proportions.

"All waters meet in the sea; all light meets in the sun; so all perfections meet in Jesus, the crucified and exalted Lamb of God."

II. The church is called upon to lift Christ up, where the world may see Him.

It is incumbent on us to say, "Behold the Lamb of God that taketh away the sin of the world."

The magnet must be brought in contact with the nails if the nails are to be effected by it; so Christ must be brought to lost men that they may see and feel His power, therefore we have the great commission; "Go into all the world and preach the gospel to every creature."

The work of the church is not so much to bring the world to Christ, as to bring Christ to the world.

We lift Christ up when we acknowledge Him as Saviour and Lord. How can we honor Him more, than by declaring that the blood has saved *us* from the guilt and power of sin? We lift Him up, when we lift Him to the throne of our hearts, and acknowledge His Lordship in our lives. When we can say from our hearts: "Take my life and let it be consecrated Lord to Thee; take my will and make it Thine; it shall be no longer mine."

As we reflect the graces of Christ, we lift Him up for the world to behold Him. We lift Christ up as we tell the story of His love. There is magic in this story. It has captivated its millions. The angels sang over Bethlehem's plains, "Behold, I bring you glad tidings of great joy."

The lepers who went to the Syrian camp and found bread, while their friends were starving in the city, said, "we do not well; this is a day of good tidings, and we hold our peace."

The good things are given to us, the bread for the starving millions, and we do not well if we hold our peace. Lift Him up then; (this is the work of the church) and He will prove a lode-stone to the sin-broken world.

HYMN. "O could I speak the matchless worth,
O could I sound His glories forth."

LESSON XVIII.

IT IS FINISHED.

HYMN. "Alas and did my Saviour bleed,
And did my Sovereign die."

SCRIPTURE. JOHN 19: 28-34.

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, *It is finished* and he bowed his head, and gave up his spirit.

31. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him:

33. but when they came to Jesus, and saw that he was dead already, they brake not his legs:

34. howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

As we stand by the bedside of a dying friend, how eagerly we bend the ear to catch the last whisper they may utter, for such words are often very important, and are treasured for a life time.

So the disciples stood around the cross of Jesus, and eagerly waited to catch the last words from His lips. Listen men! He is speaking; the sentence is brief, but pregnant

with meaning: "*It is finished.*" What is all the meaning? Their minds quickly took in His life, and then back of His life, through all the stretch of history.

What is finished? All prophecy concerning Himself.

This was the focal point toward which all had been pointing. The prophets had told when He should be born; where He should be born; the wonderful character of the coming one; His heaven appointed mission, and his tragic death. There are over one hundred and fifty prophecies pointing to Christ. The book is now closed; the voice of prophecy hushed, for all was ended when He cried on the cross: "*It is finished.*" The tabernacle and the temple service, with their bloody sacrifices had now found their answer in the dying Christ.

His wonderful life was finished. It was an event of importance to this world, to have the labors of such a life end. He lived much in a day, and His life meant only blessing for all who crossed His pathway. His voice would no more be heard beside the sick bed, or over the graves of the dead. The impenitent were not to hear the call of mercy more from His lips, for He never mingled among them after His resurrection, meeting only His disciples. Significant as touching the final resurrection. His travail and suffering for man's redemption was finished, He was a sufferer through all His sojourn among us. It was purity moving amid moral impurity and corruption. His suffering culminated in the garden, and on the cross. Here He stooped to the very nadir of humiliation, "therefore God hath highly exalted Him, and given Him a name which is above every name." His suffering is done, He

enters into His glory. The great redemption was finished. The gates of heaven are now left wide open, since our Saviour passed the portals. The efficacious blood, can now make the foulest clean. If the work of redemption is finished, then let us not think that we can supplement it by human doing. "Cast your deadly doing down, all down at Jesus' feet, And stand in Him, in Him alone, All glorious and complete."

HYMN. "'Tis finished so the Savior cried,
And meekly bowed his head and died."

LESSON XIX.

THIS ORDINANCE OBSERVED 'TILL HE COME.

HYMN. "In the cross of Christ I glory
Towering o'er the wrecks of time."

SCRIPTURE. 1 COR. 11: 23-34.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

26. *For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.*

27. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

30. For this cause many among you are weak and sickly, and not a few sleep.

31. But if we discerned ourselves, we should not be judged.

32. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

33. Wherefore, my brethern, when ye come together to eat, wait one for another.

34. If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

The communion service was ordained and established by Jesus Himself. "This is My body;" this is My blood." Paul says, "as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." It is a memorial service. "This do ye, as oft as ye drink it in remembrance of Me." We are to come to the table then with a faith vision of Christ, remembering Him and Him alone. Such memory is sure to lead to the purifying of the heart.

Remembering Him will turn on the light to our own hearts and lives, and will lead to humility and contrition for sin, and a true preparation for partaking of the divine emblems. We read in another place, "Let him examine himself and so let him eat." It is one of the highest religious acts in our life, and should not be approached in a thoughtless manner.

It is not the place to bring any grievance with others, though they may sit by our side. "As oft as ye do it,

do it in remembrance of Me." We may forget the wrongs of others, but remember, with penitence, our own.

To remember Christ is not to remember the Sufferer only, but to remember also the risen and exalted one. The observance of the supper, then, is not a time for sorrow but rather of gladness and exultation, for the Crucified has risen in glory, and we are identified with Him. "Ought not Christ to have suffered these things and to enter into His glory?" We read that this Christ is coming back again to this broken world, not in humiliation, but with authority and power. When the disciples watched their ascending Lord, two angels stood by them in white apparel and said, "why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." We are to observe the supper "till He come."

We come to the table then, not only with the vision of Calvary, but with a vision of His coming in glory. The supper is the monument raised up to stand between His first and second coming. When He comes in glory, the symbols of His suffering are done. To some, His coming is to raise the righteous dead, and take the reins of government in this broken world as its only competent ruler, and reign for a thousand years: to others His coming is judgment for the world and the determining of human destiny. All look for His coming, and many believe that His coming is imminent.

"For as oft' as ye eat this bread and drink this cup ye do show the Lord's death, till He come."

HYMN. "Till He come: O let the words
Linger on the trembling chords."

LESSON XX.

CRUCIFIED WITH CHRIST.

HYMN. "Blest be the tie that binds,
Our hearts in Christian love."

SCRIPTURE. GAL. 2: 17-21.

17. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.

18. For if I build up again those things which I destroyed, I prove myself a transgressor.

19. For I through the law died unto the law, that I might live unto God.

20. *I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.*

21. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

We have the believer here identified with Christ in crucifixion and resurrection. The passage seems wonderful in the great truths asserted. God stooped through His incarnate Son, to identify Himself with us in our ruin, so that we are identified with Him in all His infinite possessions. We are crucified with Him judicially, for we are

told that "He became sin for us, that we might become the righteousness of God in Him." "He bore our sins in His own body on the tree." There is a mystic sense in which we died with Him on the tree. Our sins were covered by the blood, and as this truth is appropriated by faith, we enter into the freedom of the Sons of God.

We are not only crucified with Him judicially, but crucified by Him spiritually as He comes in to take the throne of our hearts. There is a death to the self life, but a resurrection to the divine life wrought in us. "Christ in you the hope of glory."

We are identified with Christ in His resurrection. His victory over the grave, was victory for us. "I am the resurrection and the life; he that believeth in Me shall never die." Here is our assurance of ultimate victory over the grave. We are permitted with Paul to shout, "O death, where is thy sting, O grave where is thy victory." The Christian's hope makes the grave the gateway to glory.

We are identified with Christ in a life of service. His life was one of love service, and we hear Him saying: "as the Father hath sent me into the world, even so send I you." His people are here and now, called upon to relieve His life on the earth. His love is the impelling power within. When Christ is enthroned within, we shall not ask, "who is my neighbor," but like the good Samaritan we shall find him in the wounded man who fell among the thieves, and with unstinted service we shall love him back to life again.

If really identified with Jesus, we shall go with Him to the mountains for the lost sheep, and make our shoulders

the chariot for them to ride back to the fold again. With Him we shall not turn away from the leprous ones of earth, but we shall grasp their chalky hands with the hand of warm Christian love.

We are identified with Christ in His exaltation and glory. "If I go away to prepare a place for you I will come again to receive you unto Myself, that where I am there ye may be also." If we are identified with Him in life here, we shall assuredly reign with Him in glory there. We cannot think of any summit of glory where His feet have trod, that our footprints shall not be found also.

HYMN. "Fountain of grace, rich, full and free
What need I that is not in thee."

LESSON XXI.

THE PRE-EMINENT CHRIST.

HYMN "O could I speak the matchless worth,
O could I sound the glories forth."

SCRIPTURE. COLOSS. 1: 12-20.

12. giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light;

13. who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;

14. in whom we have our redemption, the forgiveness of our sins:

15. who is the image of the invisible God, the firstborn of all creation;

16. for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or

dominions or principalities or powers; all things have been created through him, and unto him;

17. and he is before all things and in him all things consist.

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

19. For it was the good pleasure of *the Father* that in him should all the fulness dwell;

20. and through him to reconcile all things unto himself, having made peace through the blood of his cross;

Christ is the first born from the dead. His head was pillowed in the new tomb of Joseph. "I am He that liveth, and was dead, and behold I am alive forever more." Yes, He was dead; they take Him down from the cross, and bear His lifeless body to the tomb. Surely the infernal regions must have been jubilant while the tomb held Him, but He lives again; death and hell are conquered foes.

"He is the beginning, the first born from the dead, that in all things He might have the preëminence." Jesus is the preëminent one of all in earth or heaven. It is safe to say that Jesus is the preëminent one in the Godhead, so far as mortals are concerned. "He is the fulness of the Godhead bodily, and the express image of the Father's glory." He revealed the full glory of the Father, and brought that glory to us. God incarnate was more to mortals, than God shrouded in eternal mystery. God, the Son, was preëminent to God, the Spirit, for by His command the Spirit came. "If I go away I will send the Comforter." The chief mission of the Spirit was to reveal Christ. By Him all things were created; by Him all

things consist. If preëminence may be recognized in the Godhead at all, it certainly belongs to Christ. That in *all things* He might have the preëminence.

Christ was preëminent in creation. "For by Him were all things created that are in heaven, and that are in earth; visible and invisible, thrones or dominions, or principalities or powers; all things were created by Him and for Him." "All things were made by Him, and without Him was not anything made that was made."

Christ was preëminent in the work of redemption. He was in the work prophesied; in the work typified; in the work executed. Never man lived like that man; never man loved like that man. Christ so loved the world that He died to redeem it. We hide under the blood. At the cross our hope takes root and climbs toward the skies.

Christ is preëminent in resurrection glory. "The first born from the dead." To Him the glory is to be given by the redeemed church. The hosts of heaven are heard "saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." At His feet we cast our crowns, and to the Lamb that was slain and liveth again we pay the homage of our hearts.

HYMN. "All hail the power of Jesus name
Let angels prostrate fall."

LESSON XXII.

RESURRECTION LIFE.

HYMN. "Rise my soul and stretch thy wings,
Thy better portion trace."

SCRIPTURE. COLOSS. 3: 1-10.

1. *If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.*

2. Set your mind on the things that are above, not on the things that are upon the earth.

3. For ye died, and your life is hid with Christ in God.

4. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

5. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;

6. For which things' sake cometh the wrath of God upon the sons of disobedience:

7. Wherein ye also once walked, when ye lived in these things;

8. But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:

9. Lie not one to another; seeing that ye have put off the old man with his doings,

10. And have put on the new man, that is being renewed unto knowledge after the image of him that created him:

Have we risen with Christ? This is the question of questions. Upon its answer, depends our destiny for time and eternity.

Christ has risen, and is forever a conqueror of death and hell. We are represented as "dead in trespasses and

sins," but through Him we may have a resurrection from the grave, and live with Him in the heavenlies. If we have risen with Him, let us lay aside our grave clothes, that the smell of the grave linger not with us. "Set your affections on things above, where Christ sitteth at the right hand of God."

We are exhorted to fix our affections on things above. What are those things above?

Peace and harmony are among the things in heaven, and we should learn to love them here. This life is filled with discord whilst we follow the mandates of the flesh, but if "our life is hid with Christ in God," we may share the peace which gives poise to the soul of God Himself. "My peace I give unto you, not as the world giveth, give I unto you," said the master to His disciples. Set your affections upon it, and take possession by faith. God has promised that perturbation and fear may be taken out of our lives. There is a peace for us now and here, like that of heaven; deep and still like the flowing river. Set your affections upon it and it is your's.

Set your affections on the purity of heaven. This you will find at the right hand of God. Christ came to bring the heavenly possession to us now. "Blessed are the pure in heart, for they shall see God." They shall have the clarified vision. Nothing has ever entered heaven, "which defileth or maketh a lie." If we seek those things above, we must seek purity.

Our Lord's death and resurrection may not only give us an imputed righteousness, but an imparted righteousness. "He that hath this hope in him, purifieth himself

even as He is pure." "Greater is He that is in you, than he that is in the world." "I can do all things through Christ which strengtheneth me." Many faint by the way, because they have never really set their affections on these things to win.

To "set your affections on things above," is to set them on the grace of love, the ruling power of heaven. This is the grace which stands for the whole character of God. "God is love." "If ye be risen with Christ" and are identified with Him, you will seek the same adornment of character. "Perfect love casteth out fear." Set your affections upon it, for what is promised we may possess.

HYMN. "The Saviour O what endless charm
Dwells in that blissful sound."

LESSON XXIII.

LOOKING UNTO JESUS.

HYMN. "I am thine, O Lord, I have heard thy voice,
And it told thy love to me."

SCRIPTURE. Heb. 12: 1-8.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. *Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.*

3. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

4. Ye have not yet resisted unto blood, striving against sin:

5. and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him;

6. For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.

7. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not?

8. But if ye are without chastening, whereof all have been made partakers then are ye bastards, and not sons.

The apostle here urges us to fix our eyes on Jesus, as we run this little race of life. He is the author of our faith, for He first planted the new life within us, and He will execute to the finish. "Being confident of this very thing, that He who hath begun a good work in you, will perform it until the day of Jesus Christ."

The joy of God over the redeemed in glory, was to compensate a thousand fold, for all the suffering He endured. "Who for the joy that was set before Him, endured the cross, despising the shame." He is now set down at the right hand of God,—the right hand, the seat of authority and power—the hand that now dispenses all blessings. "But this man after He had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

It is from this seat of authority we hear Jesus saying, "Go ye into all the world and preach the gospel to every creature." Who can resist the right hand of Omnipotence?

It is thus looking unto Jesus we find inspiration for the Christian race.

Looking unto Jesus, we learn the lesson of perfect obedience. "I do always those things which please the Father." "Father if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt." Loyalty is first and fundamental in Christian character. "I was not disobedient unto the heavenly vision," and here was the secret of that wonderful character, which challenges all history to find a peer.

"Looking unto Jesus," we learn the lesson of patient suffering. "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so He opened not his mouth." When we have learned the highest lessons, it will be suffering without murmuring. "Be still and know that I am God."

When we are better acquainted with God, we shall learn to be still, and trust God to make our light afflictions but stepping stones Heavenward.

Looking unto Jesus we find the highway to glory. Jesus went down before He went up. He went up by way of the cross. Joseph went down through the pit and the prison, before he was exalted to the throne of Egypt. When fiery trials come, we are not to think that some strange thing has happened unto us, for we too must go by way of the cross to glory.

HYMN. "Since mine eyes were fixed on Jesus
I've lost sight of all beside."

LESSON XXIV.

REDEEMED BY THE BLOOD.

HYMN. "All hail the power of Jesus' name,
Let angels prostrate fall."

SCRIPTURE. REV. 5: 1-10.

1. And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

4. And I wept much, because no one was found worthy to open the book, or to look thereon:

5. and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.

6. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7. And he came, and he taketh *it* out of the right hand of him that sat on the throne.

8. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

9. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: *for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.*

The Revelator is looking upon the Lamb of God, standing amid the redeemed in glory. He tells us how the redeemed throng sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." We were sold under sin, but we were redeemed with blood, the blood of the only begotten Son of God. From the blood of Abel's offering, to the tragedy of Calvary, we find the blood marks all the way. "Ye were not redeemed by corruptible things; as silver or gold—but with the precious blood of Christ." We have many in these days who would reject the blood, and deny the vicarious sacrifice on Calvary. To do this is to rob the book of its power, and our lives of the highest inspiration which could ever come to them. The constraining power of Christ's love, has been the mightiest incentive behind his kingdom on earth.

It was at the cross the fires of disinterested love were kindled, which have sent men and women to the ends of the earth, to lay down their lives for their fellows. It is the power of the blood which gives sustained enthusiasm to the toiler for God, for three score years and ten. However lightly we may esteem the blood, the redeemed in glory have not forgotten the price paid. "Thou hast redeemed us to God by thy blood." This Christ was the only one in the universe able to open the book, and disclose the names recorded there. This blood had redeemed from "every kindred, and tongue, and people and nation."

The great salvation is world wide in its application—every kindred. I see them coming—myriad hosts from

India and China, and the sable sons of Africa; the ignorant Hottentot, and the Cannibals of the South Sea Islands. Fundamental in their new song was redemption by the blood. What was primary in the song of heaven, should not be eliminated from our songs of earth. If there is no vicarious merit in the blood, why did Christ set up this monument and bid us observe it "till He come?" If Christ's blood meant nothing for our redemption, then surely the Bible is a rope of sand, and our hope of heaven, a dream. But He hath "redeemed us by His blood," and this shall be our song forever.

HYMN. "There is a fountain filled with blood
Drawn from Immanuel's veins."

THE PREACHER'S GUIDE.

Province of the Preacher.

What is his province, as it relates to the *Matter*, the *Manner*, and the *Man*.

I. The matter of his message, is single, and simple. "*Preach the word.*" This is not to preach about the word, or apologize for the word, but preach *the word*. He is to keep hard by the book. The message is not his own, it is from heaven, and therefore should be presented with unflinching fidelity. It does not become the postman to change the message at the door. If we preach any other gospel, the curse of God is invoked on us.

"Holding forth the word of life." We can only hold forth, that which we are holding with a firm and unyielding grasp. We can never wield with power, that which we hold with a questioning hand. Our message is to be given to the wide, wide world. Our Saviour's great commission makes every minister a missionary. He serves his church best, who serves with a love that belts the globe. Preach the word then—preach it to all the world.

II. What should be the manner of the preacher.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Therefore seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty; not handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God." Every man has a conscience, and our manner has chiefly to do with this faculty. If we attempt to deal with the reason alone, we find men differ widely here: and what would reach some, would go over the heads of many and if we seek to entertain simply by appealing to the fancy we become insipid to others.

Fireworks may dazzle for a little, but only makes the darkness more dense. We cannot always furnish fireworks, and when they are out, I notice that the people go home.

The conscience is our fort. "Commending ourselves to every man's conscience, in the sight of God;" and this is to be done by manifestation of the truth. With this fixed purpose before the preacher, it will determine his manner in the pulpit. Modesty, courtesy, sincerity and sympathy make his manner most attractive. Nothing so offends the average Christian, as a big head. "Not a novice, lest being lifted up with pride he fall into condemnation of the devil."

III. What is essential to the man himself.

1. Purity.

"Keep thyself pure." No man can lead a double life, and keep it long from the knowledge of the spiritual men

and women of his church. "His speech will betray him." If he cannot lead a clean life, let him keep out of the ministry.

2. Integrity.

"Having your conversation honest among the Gentiles." Transparent integrity is fundamental to the minister of the gospel. Pilate was a dishonest man; Simon Magus was a dishonest man; Judas was a dishonest man. God save us from duplicity in our high calling.

3. Separated unto his calling.

The man who succeeds in the ministry must be separated unto his calling. The calling is too high to brook any division with the world. "No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath called him to be a soldier." He is the mouth piece of God for the people, and he must keep in close fellowship with God, if he would hear what He says. No man can ever win in the pulpit with a divided purpose.

4. The minister must be a Spirit filled man. This is the equipment which carries in it every other, and fits him for his high calling. Only the Spirit-filled man has any right in the pulpit. Here is light for every shadow; wisdom for every exigency; power for every conflict. "Ye shall receive power, after that the Holy Ghost is come upon you." For this equipment, let us devoutly pray.

BENEDICTIONS FOR THE PULPIT

The grace of our Lord Jesus Christ be with you all. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

Grace, mercy, and peace abound to you and the whole Israel of God throughout the world, through our Lord Jesus Christ. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.

Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory, forever and ever. Amen.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, to whom be glory forever. Amen.

May the blessing of God which maketh rich and addeth no sorrow thereto, rest upon and abide with us all. Amen.

BENEDICTIONS AT THE GRAVE.

Thus we bury our dead, returning dust to dust and earth to earth. Now unto Him who is the resurrection and the life, we commit

the remains of the departed one 'till the resurrection morn, imploring the blessing of God to rest upon, and abide with us evermore. Amen.

As it hath pleased God to take from this tenement of clay the spirit that inhabited it, we commit the remains to their kindred elements; dust to dust, and earth to earth in full faith of final resurrection, and eternal life at God's right hand. Amen.

FORMULA FOR BAPTISM.

Bro. Henry Brown, on profession of your faith in the Lord Jesus Christ, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Henry Brown, do you believe in the Lord Jesus Christ? (I do) Then I baptize thee in the name of the Father, and of the Son and of the Holy Ghost. Amen.

Bro. Henry Brown, having declared your faith in the crucified and risen Lord, I would, in obedience to the Great Head of the Church, baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

MARRIAGE.

THE FULL FORM OF MARRIAGE USED BY THE EPISCOPAL CHURCH.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the Persons who are to be married, he shall say:

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man:

M. Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness

and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman:

N. Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

Then shall the Minister say:

Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I M. take thee N. to be my wedded wife,| to have and to hold from this day forward,| for better for worse, for richer for poorer,| in sickness and in health,| to love and to cherish, till death us do part,| according to God's holy ordinance;| and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I N. take thee M. to be my wedded husband,| to have and to hold from this day forward,| for better for worse, for richer for poorer,| in sickness and in health,| to love, cherish, and to obey,| till death us do part,| according to God's holy ordinance;| and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver

it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister shall say:

With this Ring I thee wed,| and with all my worldly goods I thee endow:| In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Man, leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say:

Let us pray.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together, and say,
Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

MARRIAGE CEREMONY OF METHODIST EPISCOPAL CHURCH.

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the solemnization of Matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand and the Woman on the left, the Minister shall say:

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which [is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and] is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the persons that are to be married, the Minister shall say:

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony,

you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man,

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman,

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Who giveth this woman to be married to this man?

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I., M., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for

poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.] Ring.

Then shall the Minister pray thus:

Lord's Prayer.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Here Minister joins their right hands and say: Those whom God hath put joined together, let no man put asunder.

[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.]*

Then shall the Minister join their right hands together, and say,

Forasmuch as *M.* and *N.* have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you,

and so fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary Prayer.

Then the Minister shall repeat the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

CONDENSED FORM OF MARRIAGE USING THE RING.

The Institution of Holy Matrimony, was one ordained of God in Paradise, amid the scenes of purity and innocence. It is the highest and holiest of all earthly relationships. For the purpose of uniting in these sacred bonds, you present yourselves on this

occasion, and you may in token of your free and deliberate choice of each other as partners for life unite right hands. Do you *A. B.* take the woman you hold by the hand to be your lawful and wedded wife, and promise to love, cherish, and protect her, and leaving all others cleave only unto her until death shall separate, do you promise? (*I do promise.*) Do you *C. D.* take the man you hold by the hand to be your lawful and wedded husband, and promise to love, cherish and honour him, and leaving all others cleave only unto him until death shall separate you, do you promise? (*I do promise.*)

What seal do you give of plighted faith and affection?

(The man then lets go of the right hand, and taking the woman's left hand in his left hand, and with the right hand places the ring on the ring finger, letting the hands remain together, while the minister places his hands on theirs, saying:)

With this ring I thee wed, and with my heart's deepest affections I thee endow. *(The man repeating the same after him. Then the minister says:)*

May this ring remain a fit emblem of the brighter link uniting your hearts, of the richer circle of your common affections, and as it is without end, so may your happiness and prosperity endure forever. Having thus entered into the marriage covenant, by plighting your troth each to the other, in the giving and receiving the ring, I do in the presence of God and these witnesses, by the power vested in me as a minister of the gospel, pronounce you husband and wife; no more twain but one flesh, one in all your temporal interests, one in every event of life, whether prosperous or adverse; one in every condition whether in sickness or health, and what God hath joined together let no man put asunder.

(Prayer).

A BRIEF FORM OF MARRIAGE WITHOUT THE RING.

The bonds of wedlock, are the most sacred and holy of all ever entered into by mortals. After due deliberation of this important

subject, you present yourselves on this occasion for the purpose of uniting in these sacred bonds; and you may in token of your free and deliberate choice of each other as partners for life, unite right hands. Do you mutually pledge to each other your plighted faith and affection, and promise to take each other as husband and wife, and practice all those offices of duty and affection which God in his word enjoins upon this relation, do you promise?

The parties answering together: (We do promise.)

As you have taken the marriage vows, I do in the presence of God and these witnesses pronounce you husband and wife; no more twain but one flesh, one in all your temporal interests, whether prosperous or adverse; one in every condition whether in sickness or health, and what God hath joined together let no man put asunder.

(Prayer.)

FUNERALS.

INFANT.

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—Job 14: 1-2.

What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.—James 4: 14.

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.—Mark 10: 13-16.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not to our voice: how will he then vex himself if we tell him that the child is dead? But when David saw that his servants were whispering to-

gether, David perceived that the child was dead: and said unto his servants, is the child dead? And they said, He is dead. Then David rose from the earth and washed, and anointed himself, and changed his apparel; and he came unto the house of Jehovah, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive I fasted and wept: for I said, Who knoweth whether Jehovah will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 15-23.

A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children; because they are not.

The child is not (said Reuben of Joseph); and I, whither shall I go.—Gen. 37: 30.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Heb. 12: 11.

Come unto me all ye that labor and are heavy laden and I will give you rest.—Matt. 11: 28.

MY BABE IN THE ARMS OF JESUS.

My babe in the arms of Jesus
 My rare, fair babe,
 My own sweet maid!
My blue-eyed, gold-haired, undefiled,
My white-souled, holy, heavenly child,
My beautiful, where blooms ne'er fade,
My babe in the arms of Jesus!

My babe in the arms of Jesus!
 My happy babe!
 My heart-free maid!
With glad step 'mid celestial throngs,
And laugh unchecked 'mid angel songs;
My joyous babe, where joy belongs,
My babe in the arms of Jesus!

My babe in the arms of Jesus!
 With never a fear,
 And never a tear;
With soul expanding in heaven's bliss,
And face uplifted to heaven's kiss!
Ah, who could you wish back from this?
My babe in the arms of Jesus!

Mrs. S. R. Graham Clark.

MY ANGEL.

Two wings were folded at my gate,
 I knew it not;
I thought a little babe, belate,
 Had reached the spot;—
A helpless, fragrant, spotless thing,
But with no hint of hidden wing.

My beauteous nestling! One sad day
It drooped and slept;
I hung above what seemed but clay
And clung and wept;
When, strange, a rustling, faint but clear,
Proclaimed some fluttering wing was near.

I looked, and lo, the child I loved
Was heaven's own;
A radiant, heavenly, holy dove
Before the throne;
The wings once folded at my door,
Had spread for realms well-known before.

Dear Lord, kind Lord, much grief is wrong,
Thy love has won.
I thank Thee Thou didst spare so long
Thy little one,
And giv'st me now of heaven a share
In one so loved and cherished there.

Mrs. S. R. Graham Clark.

YOUTH.

Like as a father pitieth his children, so Jehovah pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the loving-kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Ps. 103: 13-17.

Oh send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill, and to thy tabernacles.—Ps. 43: 3-4.

Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12: 1.

Delight thyself also in Jehovah; and He will give thee the desires of thy heart. Commit thy way unto Jehovah; * * and he shall make thy righteousness to go forth as the light.—Ps. 37; 4-6.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.—Ex. 20: 12.

* * Let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. In all thy ways acknowledge him, and he will direct thy paths. Happy is the man that findeth wisdom. She is more precious than rubies: and none of the things thou

canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness and all her paths are peace.—Prov. 3: 1, 2, 6, 13, 15-17.

Behold, thou hast made my days as handbreadths; and my life-time is as nothing before thee. Surely every man at his best estate is altogether vanity.—Ps. 39: 5.

My days are swifter than a weaver's shuttle.—Job. 7: 6.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Prov. 27: 1.

Thus saith Jehovah, Set thine house in order; for thou shalt die and not live.—Isa. 38: 1.

What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol?—Ps. 89: 48.

Jehovah, make me to know mine end, and the measure of my days, what it is; let me know how frail I am.—Ps. 39:4.

So teach us to number our days, that we may get us a heart of wisdom.—Ps. 90: 12.

FOR A FRIEND IN SORROW.

It was a tender hand that drew my boy away,
Out of earth's shadow into heaven's day;
It was a loving voice that called him home,
I catch its distant music,—“Darling— come!”

I know he lives with angels now, my boy,
He sees their radiant faces, feels their joy;
And heaven is dearer, nearer and so fair,
Since this dear treasure of my heart is there.

And yet my arms are empty— oh! to hold
His face against my bosom as of old,
To clasp him close and feel the tender bliss
Of his warm nestling touch, and baby kiss.

Lord, help me if I sometimes wonder why
The message came for him and passed me by,
And marvel in my sad perplexity
How he can be content away from me!

Yet dearest Lord, I will not long repine,
My bleeding heart shall find its balm in thine,
In the dark shadows I will feel for thee
And trust thee—as my baby trusted me. —*Anonymous.*

HOME FIRST.

Home first! Dear heart, is that not well?
Feet early wearied, early rest,
The loving one seeks love's dear breast
Ere shadows fall o'er hill and dell,
Ere chimes the lonely midnight bell.
Ah, early garnered, early blest,
We grudge thee not the best.
Home first.

Home first! How great the Father's love!
He knew earth's storms and its despair,
Its lonely griefs, its wanderings drear.
Too steep its paths for thee to rove—
His strong arms gathered thee, our dove,
And set thee, with His angel's rare,
Beyond the touch of care.
Home first!

Home first! Our souls speed on the way—
The paths appointed for our feet
Ere the eternal we may greet.
We run—nor sigh at God's delay—
Accept His work, His will, His "Nay,"
Till, by His grace we're called to meet
Our loved—O rapture sweet!
Home first!

—Mrs. S. R. Graham Clark.

YOUNG MAN.

Remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12: 1.

Seek ye Jehovah while he may be found; call ye upon him while he is near.—Is 55: 6.

It is good for a man that he bear the yoke in his youth.—Lam. 3: 27.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.—Eccl. 11: 9.

As he (Jesus) was going forth into the way, there ran one to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said * * Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But his countenance fell at the saying, and he went away sorrowful; for he was one that had great possessions.—Mark 10: 17-22.

What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matt. 16: 26.

There is a way that seemeth right unto a man; but the end thereof are the ways of death.—Prov. 14: 12.

Every way of a man seemeth right in his own eyes; but Jehovah weigheth the hearts.—Prov. 21: 2.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching.—Luke 12: 35-37.

None of us liveth to himself, and none dieth to himself.

* * We shall all stand before the judgment seat of God. So then each one of us shall give account of himself to God.—Rom. 14: 7, 10, 12.

Fear God and keep his commandments; for this is the whole duty of man.—Eccl. 12: 13.

He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?—Dan. 4: 35.

I know that thou wilt bring me to death, and to the house appointed for all living.—Job 30: 23.

Thou turnest man to destruction, and sayest, Return ye children of men.—Ps. 90: 3.

Seeing his days are determined, the number of his months is with thee, and thou hast appointed his bounds that he cannot pass.—Job 14: 5.

Thus saith Jehovah, set thy house in order; for thou shalt die, and not live.—2 Kings 20: 1.

Prepare to meet thy God.—Amos 4: 12.

Watch therefore: for ye know not on what day your Lord cometh. Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh.—Matt. 24: 42-44.

OUT OF THE DEPTHS.

Thou that art strong to comfort, look on me!
I sit in darkness, and behold no light!
Over my heart the waves of agony
Have gone and left me faint! Forbear to smite
A bruised and broken reed! Sustain, sustain,
Divinest Comforter, to Thee I fly;
Let me not fly in vain!
Support me with Thy love, or else I die!
Whate'er I had was thine!
A God of mercy thou hast ever been;
Assist me to resign,
And if I murmur, count it not for sin!
How rich I was, I dare not—dare not think;
How poor I am, Thou knowest, who can see
Into my soul's unfathomed misery;
Forgive me if I shrink!
Forgive me if I shed these human tears,
That it so hard appears
To yield my life to thine, forgive, forgive!
Father, it is a bitter cup to drink!

My soul is strengthened! it shall bear
My lot, whatever it may be;
And from the depths of my despair
I will look up and trust in Thee! —*Mary Howitt.*

TO MOURN IS NOT TO SIN.

To mourn is not to sin,
All tears are not rebellious. Witness Thou who wailed
Above Jerusalem, and wept beside the tomb;
Whose heart broke at the cross. To mourn is not to sin.
Thank God all tears are not rebellious. Weep, sad heart,
The weight relieved by tears might crush thee, otherwise.

Say what we will we love the clay, the soul's enshrinement,
To know the winter snow lies piled above the form—
The precious form we pressed—is pain and nothing less:
And God as God—the knowing, sympathizing God—
Pities our poor humanity, but never chides.
The heart grows sick because it is an earth-heart yet,
Still waits for, hath not yet received, redemption full.
Angels might weep like this and never soil their robes,
Weep tears like these I shed above my treasured one—
My white-souled one—that angels loved too well, so well
They coaxed her to their courts.

Nay, I do love God's will.
I would not have it otherwise than He sees best.
And yet I faint for just her palm's soft touch sometimes
And feel that years spent for one fond embrace were not
Lost years, or squandered quite.

Oh I am very human!
But Thou wert human too, my Lord, dost understand;
And, looking in Thy face, I find no frown writ there,
No judgment; only tender, sorrow-lighted eyes
And quivering lips of love. And so I love Thee, Lord,
Love better as I gaze. —Mrs. S. R. Graham Clark.

CHRISTIAN.

Jehovah is my shepherd; I shall not want: He maketh me to lie down in green pastures: He leadeth me beside still waters, He restoreth my soul: He guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely goodness and loving-kindness shall follow me all the days of my life: and I shall dwell in the house of Jehovah for ever.—Ps. 23.

Like a father pitieth his children, so Jehovah pitieth them that fear Him. For he knoweth our frame; he remembereth that we are dust. As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them.—Ps. 103: 13-18.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. * * Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name. He shall call upon

me and I will answer him; I will be with him in trouble: I will deliver him, and honor him.—Ps. 91: 1-2, 14, 15.

I know that my Redeemer liveth, and at last he will stand up upon the earth; and after my skin, even this body, is destroyed, then without my flesh shall I see God; whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger.—Job 19: 25-27.

Nevertheless I am continually with thee; thou hast holden my right hand.

If a man die, shall he live again? All the days of my warfare would I wait, till my release should come. Thou wouldest call, and I would answer thee; thou wouldest have a desire to the work of thy hands. But now thou numberest my steps: dost thou not watch over my sin?—Job 11: 14-18.

Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.—1 Cor. 13: 12.

When thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Jehovah, will I seek, Hide not thy face from me.—Ps. 27: 8-9.

Seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died (if ye are his), and your life is hid in Christ with God.—Col. 3: 1-3.

Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.—1 John 3: 2.

“Child of love, lean hard!
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it,
Poised it in my own hand and made its weight
Precisely that which I saw best for thee;
And when I placed it on thy shrinking form,
I said: ‘I shall be near, and while thou leanest
On me, this burden shall be mine, not thine.’

So shall I keep within my circling arms
The child of my own love; here lay it down,
Nor fear to weary him who made, upholds
And guides the universe. Yet closer come;
Thou art not near enough. Thy care, thy self,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then, loving me, lean hard.”

—*M. E. Pearce.*

ONLY A STEP.

Farewell, beloved, yet not for long, farewell!
We're nearer heaven, perhaps, than we can tell.

A moment's breath, or want of breath, and, lo,
Up through the golden gates we, too, shall go,
And greet thee in thy garments white as snow.

Ye are not far. Ah, nearer than we dream
Thy place and ours—a tiny step between.
When work is done and heaven's bells ring noon,
We'll fold our working clothes and hasten home,
Clasp hands in glory, ne'er to part or roam.

—*Mrs. S. R. Graham Clark.*

HE GIVETH REST.

He giveth rest, O blessed He
And blessed they His rest who gain,
And blessed thou, forever free
At last from thy long years of pain!
He giveth rest.

He giveth rest. The night was long
And all the sky was overcast;
But crimson breaks the glorious dawn
With pangs and shadows safely passed.
He giveth rest.

He giveth rest. The lips that smiled
When pain was sapping all life's springs,
Now ope to rapturous melodies,
While angel hands touch golden strings.
He giveth rest.

He giveth rest. O thou, beloved,
Who shared with Christ on earth His cross,
He shares with thee His glory now,
And ours only is the loss.
He giveth rest.

'Tis well. O dear to Him and us,
Let not our sighs disturb thy calm,
More real heaven, more welcome toil,
Since thou hast reached thy crown and palm,
God's endless rest.

—Mrs. S. R. Graham Clark.

MATURITY.

Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and Hades.—Rev. 1: 17, 18.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.—Rev. 14: 13.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.—1 Cor. 15: 50.

Let me die the death of the righteous and let my last end be like his.—Numbers 23: 10.

I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—Rev. 21: 6, 7.

I come quickly: hold fast that which thou hast, that no one take thy crown.—Rev. 3: 11.

Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.—Matt. 24: 44.

We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.—2 Cor. 5: 10.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Heb. 12: 11.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11: 28, 30.

I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—John 11: 25, 26.

Because I live ye shall live also.—John 14: 19.

O death, where is thy victory? O death, where is thy sting? The sting of death is sin: and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 55-57.

There the wicked cease from troubling; and there the weary are at rest.—Job. 3: 17.

Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to come short of it. There remaineth therefore a sabbath rest for the people of God. Let us therefore give diligence to enter into that rest.—Heb. 4: 9, 11.

IT COMES AT LAST.

It comes at last, the day we crave with dreading,
The day of labor ended, folded palms,
Of sighing done, life's frail bark high up-drifted,
O'er moaning sandbars to majestic calms;
To all the grieving—every milestone passed—
We say a long goodbye, at last, at last!

It comes at last, the solemn, strange unfolding
Of death's dim mystery, so vague, so feared;

The soul's tutions, fluttering lifelong feebly,
Spring wide to fact—clouds scattered, vision cleared.
We grope no longer—every milestone passed—
We ask not, fear not, *know*, no last, at last!

It comes at last, the meaning of the rapture,
The hidden lesson in the eating pain,
The subtle sense in Time of the Eternal,
The constant stretch for the elusive, vain:
God is, heaven opes—earth's milestone passed—
And eye to eye we see, at last, at last!

It comes at last, the good we sought with weeping;
Sin fully conquered, self forever slain;
The ill we would not, never more triumphant,
The good we would, abiding—purged each pain:
Earth's weakness dropped, its every milestone passed,
Into His image changed, at last, at last!

Mrs. S. R. Graham Clark.

AFTER—FRUIT.

He gives, He takes. Give thou but thanks,
Pain's fruit is joy when overpast;
The sun and shade, the morn and night,
Make perfect day at last.
Gethsemane and Calvary,
Mean heaven and rest to you and me.

We climb our cross to reach the skies—
The skies that else were never seen.
Beyond its heights is paradise,
But agony between.
The door Christ opened by His pain,
Only by suffering we can gain.

Yet still it lures us—standing wide—
Leads us through garden and through grave,
Until we reach the other side,
Streams crossed, no foes to brave—
Till swept by perfume laden breeze,
We pluck heaven's fruit from heaven's trees.

Mrs. S. R. Graham Clark.

OLD AGE.

Even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and I will deliver.—Is. 46: 4.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery; We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—I Cor. 15:50-58.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more.—Ps. 103: 15-16

The days of our years are three-score years and ten, or even by reason of strength four score years, yet is their

pride but labor and sorrow; for it is soon gone and we fly away.—Ps. 90: 10.

Jehovah, make me know mine end, and the measure of my days, what it is; let me know how frail I am. Behold thou hast made my days as hand-breadths, and my life-time is as nothing before thee: surely every man at his best estate is altogether vanity.—Ps. 39: 4-5.

A righteous man that walketh in his integrity, blessed are his children after him.—Prov. 20: 7.

I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—Ps. 37: 25.

Jehovah is my shepherd; I shall not want, * * Thy rod and thy staff, they comfort me. Surely goodness and lovingkindness shall follow me all the days of my life.—Ps. 23: 1, 4, 6.

Thou hast been the helper of the fatherless.—Ps. 10: 14.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.—Rom. 8: 18.

He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying, nor pain, any more; the first things are passed away.—Rev. 21: 4.

Blessed are the dead, who die in the Lord from henceforth yea, saith the Spirit, that they may rest from their labors; for the works follow with them.—Rev. 14: 13.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he

shall be manifested, we shall be like him; for we shall see him even as he^s is.—1 John 3: 2.

For to me to live is Christ, and to die is gain.—Phil. 1: 21.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.—Col. 3: 4.

PRAYER FOR STRENGTH.

Father, before thy footstool kneeling,
Once more my heart goes up to thee,
For aid, for strength to thee appealing,
Thou who alone canst succor me.

Hear me! for heart and flesh are failing,
My spirit yielding in the strife;
And anguish, wild as unavailing,
Sweeps in a flood across my life.

Help me to stem the tide of sorrow;
Help me to bear thy chastening rod;
Give me endurance; let me borrow
Strength from thy promise, O my God!

Not mine the grief which words may lighten;
Not mine the tears of common woe:
The pang with which my heart-strings tighten,
Only the All-seeing One may know.

Oh! let me feel that thou art near me;
Close to thy side, I shall not fear:
Hear me, O Strength of Israel, hear me!
Sustain and aid! in mercy hear!

—*Anonymous.*

A SOLDIER GONE.

They fall along our busy ways,
The soldiers true and tried;
Another, with his armor on,
Has dropped down by our side.

So true was he of heart and hand,
So helpful in the strife,
So faithful to the present need,
We miss him from our life.

The hands so still and cold to-day,
Were stretched in love so long
To help the fallen ones arise,
To make the tottering strong,

That they who miss their ministry
Drop praise with every tear
That falls from over-burdened hearts
Upon our brother's bier.

Mourned wilt thou be and cherished still,
In memory and in heart,
For in the strife of good with ill
Full well thou didst thy part.

Soldier, well done! The cause of right
Will ever owe thee debt,
Well earned thy rest! For us alone
Is sorrow and regret.

Mrs. S. R. Graham Clark.

Ecclesiastical Formulas.

LICENSE TO PREACH.

The Church
by unanimous resolution authorized you to conduct religious meetings and perform all offices of the Christian Ministry, except the administration of ordinances and the oversight of a Bishop. You are hereby commended to the confidence and sympathy of sister churches, in your labors to win souls, and build up the kingdom of Christ.

By order and in behalf of the Church.

Clerk.
Pastor.

CHURCH LETTERS.

The Church in
To the
Dear Brethren:
This is to certify, that is a member in
regular standing with us, and with our cordial consent is at liberty
to transfer membership to you.
If is received into your fellowship, and the
inclosed letter of acknowledgment is returned to us within three
months, we shall consider as no longer under
our watch-care and discipline.
In behalf of the church.

Ch. Clerk.

The
To the Church in
Dear Brethren:

Your letter commending to our fellowship
was duly received; and in acknowledgment of these testimonials,
and in accordance with own request, was
received into membership with us, the day of 19

By order of the Church.

Ch. Clerk.

19

TO ANY SISTER CHURCH.

Dear Brethren:

The bearer is a member with us in good
standing. During his absence from us we cordially commend
him to your fellowship, and pray that his association with you
may be a mutual blessing, and that he may be safely returned to
us laden with the experience of the Divine Goodness.

Clerk.

Pastor.

ECCLESIASTICAL COUNCIL.

The Church in
To the
Dear Brethren:

You are requested to send your pastor, and delegates, to sit in
council with us, on day of at o'clock; to take
into consideration the expediency of ordaining to the work of the
Gospel ministry.

In behalf of the Church.

Clerk.

MINUTES OF ECCLESIASTICAL COUNCILS.

An Ecclesiastical Council convened at _____ on _____ day
 of _____ pursuant to an invitation from _____
 The Council was organized by the choice of _____ as
 Moderator, and _____ Clerk.
 Prayer by _____

The Moderator then called for the reading of the resolution of
 the Church, authorizing the call of the Council (or the letter stating
 the object for which the Council was convened).

The credentials of delegates were then called for, when it
 appeared that the following churches were represented by the
 following brethren:

CHURCHES	DELEGATES.
Whereupon	
Clerk.	MODERATOR.

MINUTES OF CHURCH MEETINGS.

19

The Church held its stated meeting for business
 evening, at _____ o'clock.

_____ in the chair.

Prayer by Bro. _____

The minutes of the last meeting were read and approved.

_____ related before the Church his Christian
 experience, whereupon it was resolved, that he be received as a
 member of the Church, after baptism.

A letter of dismissal and recommendation of
 from _____

Church was read; whereupon, agreeably
 with his own request, he was by a vote received into the fellowship
 of this Church.

The unfinished business of the last meeting was then taken up.
 New business.

Clerk.

MINUTES OF A BOARD OF TRUSTEES, OR A COMMITTEE.

Trustees (or Committee) met on _____ at

Present, brethren

(If the first meeting, organized by appointing Bro.

Chairman, and Bro. _____ Clerk.) Bro. _____ in the chair.

Prayer by Bro.

Minutes of last meeting read, corrected, and approved.

Unfinished business.

New business.

Adjourned to meet on _____

Clerk.

MINUTES OF OCCASIONAL CONVENTIONS.

A Convention assembled at _____ on the _____ day of _____ at

A. M., to take into consideration

The meeting was called to order by _____ and

_____ was unanimously chosen Chairman, and

_____ Secretary.

The Chairman then read the call by which the meeting was convened, and stated the objects of the Convention, whereupon

Chairman.

Secretary.

Rules of Order.

ORGANIZATION OF AN ASSEMBLY.

Every deliberative assembly, becomes *de facto* subject to those rules and forms of proceeding, necessary to the accomplishment of the purposes of its convocation.

When assembled according to appointment, any individual may call the members to order, announcing the arrival of the time of the meeting, and suggesting the necessity of organizing by the appointment of a Chairman, before proceeding to business. The same person should put the question upon a nomination for presiding officer, and declare the election.

The chairman taking his seat, should proceed in the same manner to complete the organization of the assembly, by the choice of Secretary, and such other officers as may be deemed necessary.

In all deliberative assemblies, the members of which are chosen to represent others, it is necessary after this temporary, and before the permanent organization, or when the assembly is permanently organized, before proceeding to any other business, to ascertain by committee or otherwise, who are properly members.

Councils or Boards, holding stated meetings, cannot properly proceed to business, unless a prescribed number, called a quorum, are present, and should suspend business when reduced below that number, by the absence of members.

When the number of a quorum has not been determined by rule, the majority of the members composing the assembly constitute said quorum.

In adopting rules of business, it is usual to provide for the mode of their amendment, suspension, or repeal. But where there is no provision, a rule cannot be suspended in a particular case, except by general consent.

When any existing rules of proceeding are disregarded or infringed, any member has a right to require the enforcement of the rule, without debate or delay, it then being too late to alter or suspend it for that particular case.

All questions should be decided by a majority of votes; unless by special provision, less than a majority be allowed, or more than a majority required to effect a decision.

When a constitution with its various provisions, has been adopted, the permanent officers should be elected. They should be elected by absolute majorities.

PRESIDING OFFICER.

It is the duty of the presiding officer to call the members to order at the proper time; to announce the business in its order, before the assembly; to receive and submit all motions presented by the members; put to vote all questions regularly moved, and announce the result; to enforce the observance of order in the debate, and decorum among the members; to receive and announce communications; to authenticate by his signature, when necessary, the acts and proceedings of the assembly; to inform the assembly when necessary, or when referred to for the purpose, on a point of order or practice; to name Committees, when directed in a particular case, or when it is made a part of his general duty by a rule; and in general, to represent and stand for the assembly, declaring its will, and in all things obeying implicitly its commands.

In case of the absence of the Chairman, or of his withdrawing from the chair, for the purpose of participating in the business, the Vice-President shall preside, and if there be no Vice-President, a presiding officer must be elected, *pro tempore*, the Secretary conducting the proceedings meantime. The presiding officer should rise to state a motion, or put a question to the assembly; should give the closest attention to each speaker, remembering that but one subject can be before the assembly at once; and when brought into doubt as to his manner of proceeding, should remember that the great purpose of all rules and forms, is to subserve the will of

the assembly, rather than restrain it, to facilitate and not obstruct the expression of their deliberate sense.

SECRETARY.

The principal duty of the Secretary in legislative assemblies, is to preserve the record of what is done and past, not including what is merely said or moved. In more informal bodies, though governed by the spirit of this rule, he is also expected to keep in some sort, an account of the proceedings; to call the roll of the assembly when a call is ordered; read papers required to be read; notify Committees of their appointment; authenticate all the proceedings of the assembly by his signature; and preserve the papers and books belonging to the assembly. The clerk should stand while reading or calling the assembly.

MEMBERS.

All members have an equal privilege of submitting, explaining and advocating propositions.

No member in the course of debate shall be allowed to indulge in personal reflections.

If more than one member rise to speak at the same time, the member that is most distant from the Moderator's chair, shall speak first.

If any member consider himself as aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the assembly, and the question on such appeal shall be taken without debate.

No member should decline voting on any question unless excused by the assembly, and silent members should be considered as acquiescing with the majority, unless excused from voting.

Every proposition before the Assembly should be reduced to writing, at the request of the Moderator or any member.

PREVIOUS QUESTION.

A proposition may be suppressed by the previous question, put in the following form: "Shall the main question now be put?"

If the previous question is decided in the negative, it may not be renewed the same session.

The affirmative decision of the previous question, requires the original motion to be immediately put, without further debate and in the form in which it exists.

INDEFINITE POSTPONEMENT.

A proposition may be suppressed entirely by the motion for indefinite postponement. As an indefinite adjournment is equivalent to the dissolution of an assembly, the indefinite postponement of a subject, entirely disposes of it.

A subject thus postponed cannot be called up again the same session, unless by the consent of three-fourths of the members who were present at the decision.

LAYING ON THE TABLE.

A proposition may be postponed for information or reflection, and examination, or for opportunity to attend to something else claiming present attention.

If laid on the table for this purpose, it may be taken up by motion at the convenience of the assembly; if postponed to a particular hour, it must be taken up at the time specified; if laid on the table to give place to other business, if not called up by motion, it remains as though indefinitely postponed.

REFERENCE TO COMMITTEE.

A proposition may be referred to a standing or select Committee, with discretionary power, or with general or particular instruction, or parts of the proposition may be referred to different Committees for the purpose of having the subject more thoroughly considered, and presented to the assembly in a more satisfactory manner.

DIVISION OF A QUESTION.

When a proposition comprises several distinct parts, which are so far independent of each other as to be susceptible of division into

several questions, and it is supposed that the assembly may approve of some, but not of all these parts, by the order of the assembly on a motion regularly made and seconded (or at the request of the Moderator or any member, if there be no objection), that proposition may be divided, and the parts considered separately, as so many distinct motions.

FILLING BLANKS.

Blanks left in a proposition by the mover, may be filled by vote of the assembly, taking the question upon the largest number, and the longest time, first.

SIMPLIFYING QUESTIONS.

Matter embraced in two propositions, may be reduced to one by reference to a Committee, with instructions, or by rejecting one and adding the substance of its meaning to the other, in an amendment.

A mover may not modify or withdraw his own motion, after discussion, if any member object, without a formal vote.

Nor may a member accept an amendment to his proposition after discussion, without its being passed by vote, if any member object.

AMENDMENTS.

Amendments to a proposition, should be proposed in the order of its paragraphs. Amendments may be made in three ways, by striking out words, by inserting words, or by striking out some words and inserting others. There may be an amendment to an amendment, but not an amendment to that amendment. The last amendment should be taken first, and all motions in that order.

Whatever is agreed to by the assembly, on a vote either adopting or rejecting a proposed amendment, cannot be afterwards altered or amended.

Whatever is disagreed to, in a proposed amendment, by the assembly, on a vote, cannot be afterwards moved.

The inconsistency of a proposed amendment, with one which has already been adopted, is a ground for its rejection by the assembly, upon a vote, but not by the moderator.

Amendments may be made to a proposition not only varying its meaning, but presenting a directly opposite sense; and often in legislative assemblies, bills are amended by striking out all after the enacting clause and inserting an entirely new bill; and resolutions are amended by striking out all after the words "resolved that," and inserting a proposition of a wholly different tenor.

DIFFERENT MOTIONS.

When any motion is under debate, no motion can be received unless to amend it, to commit it, to postpone it for the previous question, or to adjourn.

A motion to adjourn takes precedence of all others, and when made simply, without specifications of purpose, or time, is taken without debate.

An adjournment without day is equivalent to a dissolution. An adjournment pending the consideration of any subject, supersedes that discussion unless again brought forward in the usual way.

Any question upon the rights of members, takes precedence of all other motions except for adjournment.

A motion for the order of the day, previously fixed upon, ranks next in privilege to the motion upon the rights of a member.

INCIDENTAL QUESTIONS.

Incidental questions, or such as grow out of the original proposition before the assembly, as, questions of order, motions for reading of papers, and leave to withdraw a motion, and suspension of a rule, and an amendment of an amendment, must be decided before the question that gave rise to them.

SUBSIDIARY MOTIONS.

It is a general rule that subsidiary motions, such as to lay on the table, for the previous question, for postponement, for commitment, or amendment, cannot be applied to each other.

The exceptions to this rule are, that motions to postpone, to commit, or to amend a principal question may be amended; but subsidiary motions can never be applied to dispose of or suppress each other.

ORDER OF PROCEEDING.

When the proceedings of an assembly are likely to last a considerable time, and the matters before it are somewhat numerous, an order of business should be determined. When no such order exists, and several subjects are before the assembly for their consideration, and the assembly take no motion as to what subject to take up first, the presiding officer is not bound to any order, but may use his own discretion.

In considering a proposition consisting of several paragraphs, after the paper has once been read by the clerk, the presiding officer should read it through in paragraphs, pausing upon each, for opportunity to amend, and when the whole paper has been gone through with in this manner, the final question on adopting or agreeing to the whole paper as amended or un-amended, should be put.

When a paper referred to a committee has been reported back to the assembly, the amendments only are first read in course, by the clerk. The presiding officer then puts the question on the several amendments in their order; afterwards miscellaneous amendments may be proposed by the assembly, and when these are gone through, the question is put on agreeing to, or adopting the paper as the resolution, or order, of the assembly.

ORDER IN DEBATE.

The presiding officer is not expected to take part in debate, but may state matters of fact within his knowledge, affecting the subject under discussion; inform the assembly on points of order, when necessary; and address the assembly upon any appeal from his decision on any question of order.

A member rising to speak in the assembly, shall address the presiding officer and not proceed till his name is called by that officer.

When several rise together, the chair shall decide who shall speak first. It is usual to give a preference to the mover of a resolution, or after an adjournment to the mover of the adjournment, or when two rise together to give the preference to the opponent of the measure.

When a member gives way to another to speak, he really resigns the floor, and can retain it only by the common consent, or vote of the assembly.

The presiding officer may have preference to other members on subjects upon which it is proper for him to speak, but may not interrupt a member, unless out of order, to speak himself.

Members must confine themselves in speaking, to the subject under discussion.

When called to order, for irrelevancy, the speaker may proceed, unless a motion prevail that he is out of order.

No member should speak more than once upon the same question unless permitted by the assembly, while others, who have not spoken, wish to speak, unless it be to explain; but he may not interrupt a speaker to explain.

To shorten debate, resort may be had to the previous question (this liberty is very liable to abuse and should generally be discountenanced), or a special order may be determined in reference to a particular subject, requiring all debate upon it to cease at a specified time, or the time allowed to each speaker may be limited.

Respectful attention should be paid to every speaker.

If a member use language offensive or insulting to another, he may be stopped by one or more rising for the purpose, or by the Moderator, and the words objected to, stated or written down on the minutes of the clerk, that the offender may disclaim, or apologize for the offense, or receive the censure of the assembly.

TAKING THE QUESTION.

A proposition made to a deliberative assembly, is called a motion; when propounded to the assembly for their reception or rejection, it is denominated a question; when adopted, it becomes the order, resolution, or vote of the assembly.

The proposition is propounded in this form: "As many as are of opinion that, etc.," first in the affirmative, and then in the negative. The expression may be given according to the order of the assembly by saying aye or nay, by raising the hand, or by the clerk's taking the ayes and nays. In the former cases, which are more common, the presiding officer decides the vote from the sound of voices or the appearance of hands. If the decision be doubted the division of the house may be called for, the members voting in the affirmative and negative, taking different parts of the house, or rising as called upon and standing to be counted. If the decision has been declared, a member coming in cannot call for division, nor can any person, after other business has been taken up.

If the members are equally divided upon a question, the presiding officer may give the casting vote, or by declining to vote leave the proposition negatived.

Every person is bound, unless excused, to vote on all questions.

A person not present when the question is taken cannot give his vote.

Before the negative has been taken, a member may rise and speak or propose amendments, and thus renew the debate. But in modes of taking the question when the vote begins on both sides at once, the debate cannot be renewed, and an attempt to speak is out of order.

If a question arise upon a point of order, for example, as to the right or duty of a member to vote while the division is taking place, the chair must decide pre-emptorily, subject to the correction of the assembly after the division is over.

RECONSIDERATION.

It is a fundamental principle in parliamentary proceedings, that a question once decided cannot again be brought up. This principle is adhered to in all its strictness, in the British parliament, but in this country, while the principle is recognized, provision is made against the great inconvenience that might sometimes attend it by the motion for reconsideration.

This motion is allowed only when moved by one voting in the majority, and when there are as many present as when the resolution passed.

The passage of the resolution for reconsideration places the question precisely where it was before the decision, and leaves it open for discussion, amendments adoption, or rejection.

COMMITTEES.

It is common in deliberative assemblies, to have matters prepared to be acted upon by a committee selected for that particular purpose, called a select committee, or by a committee appointed beforehand, to have charge of all matters of a similar nature.

They may receive instructions when the business is given in charge, or at any stage of its progress, or be allowed discretionary power.

Committees may be appointed by the chairman in pursuance of a standing rule or vote of the assembly, or by nomination and vote of the members.

The first named on a committee, is by courtesy, generally regarded as chairman; but the committee are at liberty to appoint their own chairman, and proceed in their business, in the order and under the rules of an assembly, being one in miniature.

When their report is made, a motion is made by some member to receive the report then, or at some fixed time. At the time appointed, the chairman of the committee reads the report, and it is then passed to the clerk and read by him, and then lies on the table awaiting the convenience of the assembly to take it up for consideration. The formality of receiving a report is often dispensed with. The reception of a report, by consent or vote, discharges the (unless a standing) committee.

The doings of a committee, when adopted, or agreed to, in the final question upon a report, becomes the action of the assembly.

COMMITTEE OF THE WHOLE.

When a question has been ordered to be referred to a committee of the whole, at the time appointed, the presiding officer, upon a

motion made, puts the question that the assembly do now resolve itself into a committee of the whole naming the business to be taken up in that capacity. If the motion pass, the presiding officer names a chairman, and takes his place among the members. Thus organized, the committee is under the same laws that govern assemblies, with the following exceptions:

The chairman has the same privilege to speak that other members have.

Members are not restricted as to the time of speaking.

The previous question is not admissible.

No sub-committees can be appointed from itself.

They cannot adjourn like other committees to some other time or place; but when they rise, if their business is unfinished, can ask permission of the assembly to sit again.

When their business is finished, some one moves that the committee rise, and the chairman, or some other person, report to the assembly. Whereupon the presiding officer of the assembly takes his seat, and the business of the assembly is resumed.

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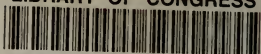
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